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ABSTRACT

During the 1995-96 school year, the 387 nonpublic schools of Chicago (Illinois) enrolled 104,636 students, while the 550 public schools had an enrollment of 412,921. One of every five Chicago students attended a nonpublic school. About 10% of Chicago private school students are in schools that cater to the upper and middle class, but the majority, more than 300 schools, serve working class and white collar households. Fifty-one percent of these schools are Catholic. These schools specialize in mainstreaming the urban poor, and pluralism is their hallmark. The typical Chicago nonpublic school is a neighborhood-based institution, usually associated with a local church. On the whole, these are fragile institutions operating on shoestring budgets. They strive to keep tuition down, and they struggle to pay teachers salaries that are less than they could earn in the public schools. To survive, these schools depend on a precarious combination of increasing tuition, underpaid staff, dogged leadership, low overhead, dedicated volunteers, reassuring security, and scholarships and subsidies from religious bodies. They have higher graduation rates than the public schools, and they enjoy a reputation for strict discipline, low absenteeism, negligible dropout rates, rare vandalism, and shared values. In Chicago, the diversity of these schools is noteworthy. They attract parents who desire a religiously oriented education for their children, but they also offer viable options for parents who are displeased with the public schools, but choose to live in the city. Upwardly mobile families are often willing to risk being urban pioneers if they can find an alternative to the local public school. The nonpublic schools of the city often escort students and their parents into the urban mainstream. The desirability of Chicago to families with school-age children depends in no small measure on the continuing presence of viable nonpublic schools. (Contains 5 tables and 18 references.) (SLD)

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ED 422 439

Chicago's Private Elementary And Secondary Schools

Their Role in Neighborhood Revitalization

A Report from the
Institute of Urban Life
Loyola University Chicago
1998

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I. Chicago's Private Schools: A Report Card

During the 1995-96 school year, Chicago's 387 non-public schools* enrolled 104,636 students. In the same year Chicago's 550 public schools had a student population of 412,921. (See Table I.) Thus, one of every five or twenty percent of Chicago's 517,557 elementary and secondary students attended a non-public school in Chicago. Few large U.S. cities have as high a proportion of their total student population enrolled in private schools.

A private school is a free-standing, non-public elementary or secondary school situated in the city of Chicago (pre-schools and kindergartens-only are excluded from consideration in this report). In elementary schools with a kindergarten, all enrollment, K through 8, is counted. (In this report, private school and non-public school are used interchangeably.)

Parents who enroll their children in private schools do not necessarily regard this choice as a negative assessment of public education, but rather their decision reflects strongly held beliefs. Embracing the U.S. allegiance to pluralism, many parents desire a religious education for their children. Other parents want an educational environment where personal discipline and character development are top priorities. Both groups of parents want their children to attend a school which transmits and supports the moral and family values which are important to them. Other parents prefer one school's innovative curriculum or like another's tradition as a college prep school. In choosing either a private or public school, parents see their choice as an extension of parental responsibility.

For many parents, the decision to send their children to a neighborhood non-public school is tantamount to taking the first step on a ladder out of poverty, for themselves and their children.

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* Most of these schools are listed in a "Non-public School Directory" published annually by the Illinois State Board of Education. A "Non-public School," according to the U.S. Department of Education's National Center for Education Statistics, is: "A school established by an individual, institution, or agency other than the state, subdivision of the state, or the federal government, which is supported primarily by other than public funds, and the operation of whose programs rests with other than publicly elected or appointed officials."

Chicago's student population, public and private, has been decreasing. In the 1976-77 school year, Chicago's student enrollment, public (524,000) and private (153,000), totalled 677,000, dropping to 545,000 in 1987-88, 518,000 in 1995-96. What explains this decline? A smaller residential population. Smaller family size. Fewer households with children. More adult-only households. An aging population. The continuing trek to the suburbs of families with young children or with students about to enter high school. More children in "home schools." (See Table I.)

Chicago's non-public schools form a mosaic. For example, some are independent: Morgan Park Academy, Harvard School, Chicago City Day School, Chicago Academy for the Arts, Lake Shore Schools, Chicago Waldorf School or North Park Elementary School. Then there are Catholic, Lutheran, Seventh Day Adventist, Baptist and other Christian schools. Some day schools are Muslim, Montessori or Jewish. Dozens of schools are dedicated to the education of children with special learning needs. (See Table II.) In all, the diversity of private schools is unmatched.

Non-public schools, nearly 400 of them, are dispersed throughout Chicago. One out of every three schools in Chicago is a private one.*

Chicago's portfolio of 387 private schools presents parents with an amazing variety of schools to choose from as they try to satisfy the educational needs of their children. Each school is unique in sponsorship, financial stability and entrepreneurship. Their enrollments range from twenty-five to 2,500. Many are grassroots, community-based initiatives. A great many are funded, in part, by religious institutions. Some are alternative schools.

The public image of Chicago's private schools has been shaped in part by the presence of well-established and nationally known schools such as Francis W. Parker School, Hardey Preparatory School, Latin School of Chicago, St. Ignatius College Prep, Chicago Academy for the Arts, De La Salle Institute, University of Chicago Laboratory Schools, to name a few. Pluralism is a hallmark among these schools. They charge a substantial tuition and attract students whose parents can afford it. (At several schools the tuition exceeds $10,000 a

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* Exemplifying the importance and popularity of private schools in Chicago and its suburbs is a successful, monthly publication, Chicago Parent (48 to 112 pages each month). This monthly reaches 100,000 families and appeals especially to those with youngsters in private nursery and day schools.

year.) The schools offer some modest financial aid and a number of scholarships.

These schools have earned a reputation for educational excellence and, at the secondary level, for students who are often honored as National Merit Scholars. In September 1997, fifty-three high school students in Chicago were honored as National Merit Scholar semi-finalists; thirty-three of them, over sixty percent, will be graduating from private schools.

But what about the rest of Chicago's non-public schools, more than 300 of them, which are neighborhood-based and not as well known?

II. Neighborhood-based Schools

While some two dozen non-public schools in Chicago cater to the upper and middle class, they constitute only a small minority, about ten percent of the students in private schools. The overwhelming majority of Chicago's non-public schools serve working class and white collar households, the working poor, families in poverty (including those who live in public housing projects), many of whom are racial and ethnic minorities. These schools specialize in mainstreaming the urban poor. Pluralism is their hallmark.

The typical non-public school, then, is a neighborhood-based institution, usually associated with a local church. Ninety percent of the students in Chicago's private schools attend an institution with a religious affiliation. These neighborhood-based schools are smaller in size than the local public school and frequently enroll fewer than 200 students. Every one of Chicago's 176 neighborhoods has at least one private school.

These non-public schools, in the main, are fragile institutions generally operating on shoestring budgets. They compete for teachers who could earn much higher salaries in the public-school sector. They strive to keep tuition down so as not to exclude children from lower income families. They are, in most cases, unable to accumulate reserves, as they must cope with aging buildings and deferred maintenance. Yet, they accomplish more with substantially less.

For example, at Holy Family Lutheran School in the Humboldt Park community, the yearly tuition is $880. At Holy Innocents School on the near northwest side, the tuition for one student is $1,950, for two or more students, $2,250. At St. Thomas of Canterbury School in the Uptown community, the tuition for a child of a parishioner is $1,450 and of a non-parishioner, $1,650.

For their survival, these neighborhood-based schools depend upon a precarious combination of increasing tuition, underpaid staff, dogged leadership, low overhead, dedicated volunteers, reassuring security, scholarships and subsidies from religious bodies. They also have to rely on extensive fund-raising, budgets much lower than those in tax-supported institutions, parents willing to scrimp and save, as well as volunteers with

willing hands to paint and clean the school and help with secretarial chores. These schools have higher graduation rates. They also enjoy a reputation for strict discipline, low absenteeism, negligible dropout rates and rare vandalism, while passing on shared values.

Their frailty is exposed each time the media announces that another private school has closed. Their vitality and optimism is amazing. More recently, the trends have begun to reverse. From 1995 through 1997, for every such neighborhood-based private school which was closed, a new one was opened there or somewhere else. Furthermore, the new school was usually under religious auspices and often situated in the inner city of Chicago.

The religious, ethnic, economic and cultural diversity of private schools is noteworthy. In the city's lowest income neighborhoods, the enrollment at many of the church-related schools is predominantly black, Mexican or Puerto Rican. Often, the majority of black parents belongs to a religious denomination other than the one sponsoring the school. Many parents are not connected to any church. At Catholic elementary schools in inner-city Chicago, forty percent of the students are not Catholic. At St. Joseph school, across the street from the Cabrini-Green public housing project, only ten percent of the families identified themselves as Catholic in 1997.

In its annual listing of non-public schools, the Illinois State Board of Education identifies schools by twenty-seven different "affiliations." For purposes of this report, the twenty-seven were combined into eight categories. The eight are Catholic, Lutheran, other Christian, Jewish, Islamic/Muslim, independent, Montessori and special education. (See Tables II., III. and IV.)

The enrollment histories of non-public schools vary widely. In the school years from 1987-88 to 1995-96, Catholic and Lutheran enrollments showed significant declines. At the same time, attendance increased at other Christian schools and at Jewish, Montessori and independent schools. (See Table II.) These trends continue into 1998.

Catholic schools continue to be the most numerous—with the largest in enrollment. In the 1995-96 school year Chicago's 197 Catholic schools (elementary and secondary) made up fifty-one percent of the city's 387 non-public schools. The 78,000 students in these Catholic schools, however, represented seventy-four percent of the city's 105,000 students in private schools.

Alternative schools provide a less structured educational environment and are seen as an "alternative" to regular elementary and secondary schools. Many were organized to

ease dropouts back into a "regular" school setting. Alternative schools that operate full-time and reach out to students primarily sixteen and younger are included in this report, but not listed separately. Some are independent; others are affiliated with a religious group or offer special education.

Proprietary schools, such as Lake Shore Schools, are operated as a privately owned business. Of schools listed as independent, nearly a fourth are proprietary.

Special education schools serve pupils who are developmentally disabled. Such schools with a religious or other affiliation are listed under special education. The number of special education schools keeps decreasing because of mandated public policies to "mainstream" such youngsters into all regular public schools.

The enrollment data in this report do not include the children taught at home. These families are known as "home schools." In 1997 an education writer for the Chicago Tribune publicized an estimate that "3,000 to 3,500 children and teen-agers are home-schooled" in the city of Chicago.

In what ways then are private schools a good "investment" in reversing urban decline? In October 1997, a resident of a neighborhood in downtown Chicago explained her reasons for living there: "I enjoy a five-minute walk to work . . . . Not to mention that within five minutes of downtown are certain Chicago public schools that are top-rated in the State, as well as top private schools."

III. Private Schools and Urban Revitalization

In Chicago's neighborhoods, private schools not only attract parents who desire a religiously oriented education for their children, but they also offer viable options to those parents who, displeased with their local public schools, still choose to live in the city of Chicago.

Upwardly mobile families with children are often willing to risk becoming urban pioneers if they can find an alternative to their local public school. As a result, private elementary and secondary schools provide an educational option for parents contemplating a move to the suburbs. Thus, the presence of these private schools helps stabilize and revitalize Chicago communities. (Thirty-six percent of Chicago's public school teachers send their children to private schools.)

The importance of Chicago's private high schools became evident between 1988 and 1996 when the number of students in public high schools decreased while those in private high schools remained about the same, even though there were fifteen fewer private schools in 1996. In 1988, twenty-two percent of Chicago's high school students were in private schools, rising to twenty-five percent in 1996. (See Table I.)

Most Catholic schools, for example, stay open as the neighborhood changes in race, religion or ethnicity, though their traditional sources of support move elsewhere. In 1996, for example, fifty-two percent of the students in Chicago's Catholic schools (elementary and secondary) were minorities, compared to thirty-three percent in 1976. Furthermore in 1996, fifty percent of the 351 Catholic schools in the Chicago archdiocese, which also includes Lake and suburban Cook Counties, were situated within the city of Chicago.

More than a few of the buildings that once housed a Catholic school are now occupied by other private schools which continue to anchor the neighborhood by offering an educational alternative. (The Chicago Academy for the Arts, for example, now occupies the former St. John Cantius School on the near northwest side. And the Chicago Waldorf School is now in the former St. Ignatius School in the Rogers Park community.)

Urban neighborhoods change in income, race and ethnicity. New expressways, the

opening or closing of a mass transit line, the appearance of a new and large government building, the relocation of a sports stadium, the decisions of a zoning board, the influx of a new immigration and the ups and downs of the housing market all configure and reconfigure neighborhoods. Historic ethnic neighborhoods vanish or find a new life and identity, whenever urban renewal or upheaval occurs.

Most neighborhood-based private schools have not allowed their ethnic histories to prevent them from ministering to incoming young professionals or to newly arriving Mexicans, Puerto Ricans, Asians or blacks who replace departing Germans, Italians, Irish, Poles and others. Many of these schools and their churches have become bilingual, and even trilingual, as their constituencies changed. Thus, they ease shifts in a neighborhood's ethnicity and income, caused by the arrival of newcomers and the flight of the upwardly mobile. These schools slow a neighborhood's downswing and expedited its upswing. A religious school that does not flee displays a vote of confidence in the future of the neighborhood.

Today, and for the last half-century, Chicago's private schools and other intermediate institutions (settlement houses, businesses and churches) have helped anchor neighborhoods, steadying them from generation to generation and deflecting volatile transitions. From observation over a twenty-year period, it is clear that at many neighborhood-based private schools, more of their faculty and board members are likely to live within walking distance of the school. Where this is the case, school staff and officials may become friends of the parents, are available evening and weekends and may participate in various neighborhood organizations. Some may even go to a wake or a funeral of someone in a student's family. Such a school becomes an active partner in solidifying or revitalizing the neighborhood.

In several inner-city neighborhoods, the number of non-public schools actually exceeds that of the public ones. The vitality and viability of such neighborhoods are enhanced by the continuing presence of several private schools alongside the public ones. In the Bridgeport community today, its six public schools are outnumbered by seven Catholic schools (six elementary and one high school). (In the 1960s, Bridgeport housed thirteen, ethnically diverse Catholic elementary schools.)

In a community, once known as East Humboldt Park (and now nameless), on Chicago's near northwest side at the Ashland Avenue intersection of Milwaukee Avenue and Division

Street, there are, at the present time, four public schools and five private ones (four under Catholic auspices). (In the 1970s, the community accommodated seven private schools [all Catholic] and four public schools.)

The West Ridge community (also known as North Town or West Rogers Park) whose northern border is Evanston accommodates the largest Jewish population in Chicago. Its eleven Jewish day schools (elementary and secondary), outnumber the seven public schools (grade and high). Together, they spur neighborhood revitalization.

The viability of these three communities and others, as well, has been ensured by the availability of non-public schools. Without them, the communities would have experienced a steady and debilitating exodus of families with children.

As neighborhood-based institutions, non-public schools have deep roots, unlike other local agencies whose main headquarters are situated somewhere else. Not suffering from institutional arteriosclerosis, the private schools and other social institutions provide that continuity of leadership, identity and stability without which no neighborhood would survive. Their leadership transmits the sense of neighborliness from yesterday's generation to tomorrow's.*

Reflecting their ethnic histories, church-sponsored schools continue to see their role as moving the poor, uneducated or non-English-speaking newcomers into the urban mainstream. They endure as vehicles of upward mobility. They accommodate the needs of

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* Such a conclusion is further supported by a recent report from St. Louis. In 1996, Development Strategies, Inc. ("consultants in real estate, community, and economic development") conducted a study, "The impact of Catholic Schools on Selected Neighborhoods in the City of St. Louis." The neighborhoods in this study were selected because they had "experienced 'transition' from former stability to notable decline and now back to a more stable position," the three schools having been "catalysts of positive neighborhood change." The study found that:

(1) "Without the three Catholic schools . . . , the three neighborhoods would almost certainly be lost to urban decay."

(2) "The ability of these schools to thrive contributes overwhelmingly to their own neighborhood's stability."

(3) "Over forty-three percent of families living in their school's neighborhood reported that the school was very important in their decision to move into the neighborhood . . . . The schools' influence on new residents—those living in the neighborhood less than two years—is even more pronounced, with seventy-four percent saying their school was very important in their decision to move into the neighborhood."

(4) "The schools keep families in the neighborhood, too. Nearly seventy-eight percent said that the school was very important in their decision to stay in the neighborhood."

two-income and single-parent families by opening before-school and after-school programs. These programs, a hundred of more of them, become the incentive for parents to stay in the neighborhood or to move in. For these schools, an 8:30 a.m. to 3:00 p.m. schedule is a cultural anachronism.

Within the three-mile radius in all directions from Chicago's City Hall, lies a semi-circle of urban change. Here non-public schools once thrived in historic ethnic neighborhoods; now they serve populations diverse in income, race and ethnicity. In 1988, a task force of Chicago United, a multi-racial coalition of Chicago's chief executives, pointed out:

> These schools perform an important public service by providing a much-needed, successful alternative in many low-income neighborhoods. Their graduates are an important source of the city's trained work force . . . .
>
> These schools also serve as an anchor of stability for many striving, low-income and working class, tax-paying families who might otherwise leave the city. Many of these schools, however, face a serious financial crisis because the tuition fees which their students' families can afford are insufficient to cover operating costs.

Most non-public schools offer students some scholarship/financial aid. In recent years, the most significant support for neighborhood-based schools has been the availability of such student assistance from sources other than parents or the schools themselves. In 1996, these "third party" donors (foundations, businesses, tutors and others) provided scholarship/financial aid to some ten thousand students whose families could not afford to pay the full tuition. The number of such donors swells each year.

Over the past decade, it became evident that non-public schools, especially those under religious sponsorship, have succeeded in escorting not only children, but also their low-income parents, into the urban mainstream. During the 1990s, hundreds of scholarships to attend Catholic, Lutheran and other religious schools were given to youngsters who lived in Cabrini Green, Henry Horner and other public housing projects. That aid covered only part of the tuition, requiring parents or guardians to pay the balance and fees.

It was the experience of these scholarship donors that the decision by a public housing family to enroll its children in a private school was often the first step that eventually led to an apartment in the private housing market. The choice made by a deserted mother, taken at personal sacrifice, was rewarded and reinforced when she saw that her

child was really making educational progress; she was then likely to strive even harder to climb out of poverty and to leave public housing in order to continue educating her child at the school of her choice. In poverty-congested areas, private schools have intervened early to help break the cycle of inner-city poverty.

The future of the city's non-public schools, their growth or decline, shapes the future of Chicago itself. Their presence intensifies the vitality and attractiveness of the city's neighborhoods. By educating youngsters before they become hopelessly entangled with gangs, drugs, street crime, violence, teen-age pregnancy and patterns of absenteeism or of dropping out, private neighborhood schools continue to bolster sagging neighborhoods by escorting low-income families and children into the urban mainstream.

The desirability of Chicago, to families with school-age children, depends in no small measure on the continuing presence of viable non-public schools. These schools have become all-important partners with the public schools in the neighborhood revitalization now underway in Chicago.

* * * * *

IV. Local Associations and Central Offices for Private Schools

Ad Hoc Committee for Illinois Home Education: Dorothy Werner, 1400 N. Mason Ave., Chicago, IL 60651; 312-889-7608

Alternative Schools Network: Jack Wuest, Director, 1807 W. Sunnyside-Suite 1D, Chicago, IL 60640; 773-728-4030

Archdiocese of Chicago, Office of Catholic Education: Elaine M. Schuster, Superintendent,155 E. Superior St., Chicago, IL 60611; 312-751-5243

Associated Talmud Torahs of Chicago: Rabbi Harvey A. Well, Superintendent, 2828 W. Pratt Blvd., Chicago, IL 60645; 773-973-2828

Christian Schools International: Harley Ver Beek, 2261 Indiana Ave., Lansing, IL 60438; 708-474-4485

Christian Schools of Illinois: Rev. Eddy Hathcoat, President, 316 N. Sycamore St., Genoa, IL 60135; 815-784-2616

Community Foundation for Jewish Education: William J. Rubin, Executive Director, 618 S. Michigan Ave., Chicago, IL 60605; 312-913-1818

Coordinating Council for Handicapped Children: Charlotte Des Jardins, Executive Director, 20 E. Jackson Blvd., Chicago, IL 60604; 312-939-3513

Episcopal Diocese of Chicago: Rev. Canon Tim Hall, Coordinator of Congregational Development, 65 E. Huron St., Chicago, IL 60611; 312-751-4210

Evangelical Lutheran Church in America: Division for Education: Billie Navarro, Director for Schools, 8765 W. Higgins Rd., Chicago, IL 60631; 312-380-2850

Greek Orthodox Diocese of Chicago: Dr. Fotios Litsas, Director of Greek Education, 40 E. Burton Pl., Chicago, IL 60610; 312-337-4130

Illinois Coalition of Non-public Schools: Alvin Vanden Bosch, Communications Coordinator, 15445 Maple, South Holland, IL 60473; 708-333-5141

Illinois Association of Christian Schools: Brad Smith, 200 N. Roselle Rd., Schaumburg, IL 60194; 847-885-3230

Illinois Montessori Society: Frank Kulle, President, 1985 Pfingsten Rd., Northbrook, IL 60062; 847-498-1105

Independent Schools Association of Greater Chicago: Anne Tyskling, Executive Director, 1234 Madison Park, Chicago, IL 60615; 773-538-4986

Lutheran Church Missouri Synod—Northern Illinois District Office of Christian Education: James W. Kirchhoff, Superintendent, 2301 S. Wolf Rd., Hillside, IL 60162; 708-449-3026

Seventh Day Adventists, Illinois Conference Education Department: Dr. Dwight Mayberry, Superintendent of Education, 3721 Prairie Ave., Brookfield, IL 60513; 708-485-1200

Solomon Schechter Day Schools: Jay Leberman, 350 Lee Rd., Northbrook, IL 60062; 847-498-2100

Table I
Comparison of Public and Private Schools in Chicago
Number and Enrollment
1987-88 and 1995-96 School Years

	1987-88		1995-96	
	Public	Private*	Public	Private
Elementary				
Number	495	321	477	275
Enrollment	300,793	91,024	310,202	70,437
Secondary				
Number	100	127	73	112
Enrollment	118,744	34,213	102,719	34,199
Totals				
Number	595	448	550	387
Enrollment	419,537	125,237	412,921**	104,636***

* Private "unit" schools, those with both elementary and secondary students, were counted only once as secondary schools.

** The official public school total for each of the 1987-88 and 1995-96 years was inflated because they included students other than those K through 12, such as Headstart, pre-kindergarten, other pre-school education and adult education. In 1987-88, there were 10,000 such students. In 1995-96, there were 15,000 such students. The enrollment in Chicago's public schools peaked at 580,000 in 1969.

*** The official non-public total in each of the 1987-88 and 1995-96 years reflected an undercount because it did not include "home schools," kindergarten children in day care centers, some special education schools and those Christian schools which do not register with the Illinois State Board of Education. In each of the school years, the students not included were estimated as between 3,000 to 5,000.

Table II
Private Elementary and Secondary Schools in Chicago
Number and Enrollment by Affiliation
1987-88 and 1995-96 School Years

	1987-88		1995-96		Change in
	Number	Enrollment	Number	Enrollment	Enrollment
Catholic	239	98,792	197	77,719	-21%
Lutheran	40	6,174	33	4,855	-21%
Other Christian	45	5,698	36	6,561	15%
Jewish	9	2,031	13	2,164	7%
Islamic/Muslim	3	192	2	363	89%
Independent	42	8,590	47	9,657	12%
Montessori	4	607	11	1,440	137%
Special Education	66	3,153	48	1,877	40%
Totals	448	125,237	387	104,636	-16%

Table III
Private Elementary Schools in Chicago
Number and Enrollment by Affiliation
1987-88 and 1995-96 School Years

	1987-88		1995-96	
	Number	Enrollment	Number	Enrollment
Catholic	200	70,893	165	57,313
Lutheran	38	5,070	31	3,938
Other Christian	35	5,419	21	3,409
Jewish	5	1,584	7	1,468
Islamic/Muslim	1	163	0	0
Independent	26	5,434	27	2,516
Montessori	4	607	11	1,440
Special Education	12	1,854	13	353
Totals	321	91,024	275	70,437

Table IV
Private Secondary Schools in Chicago
Number and Enrollment by Affiliation
1987-88 and 1995-96 School Years

	1987-88		1995-96	
	Number	Enrollment	Number	Enrollment
Catholic	39	27,899	32	20,406
Lutheran	2	1,104	2	917
Other Christian	10	279	15	3,152
Jewish	4	447	6	696
Islamic/Muslin	2	29	2	363
Independent	16	3,156	20	7,141
Montessori				
Special Education	54	1,299	35	1,524
Totals	127	34,213	112	34,199

Table V
Chicago's Private Schools: Percent Share by Affiliation of Total Schools and Enrollment 1987-88 and 1995-96 School Years

	1987-88		1995-96	
	Number	Enrollment	Number	Enrollment
Catholic	53.3%	78.9%	50.9%	74.3%
Lutheran	8.9%	4.9%	8.5%	4.6%
Other Christian	10.0%	4.5%	9.3%	6.3%
Jewish	2.0%	1.6%	3.4%	2.1%
Islamic/Muslim	0.7%	0.2%	0.5%	0.3%
Independent	9.4%	6.9%	12.1%	9.2%
Montessori	0.9%	0.5%	2.8%	1.4%
Special Education	14.7%	2.5%	12.4%	1.8%

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